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DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

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SOME REMARKS TO LIBERAL CHRISTIANS.

BY REV. E. H. CHAPIN.

We wish to make some remarks to Liberal Christians, having particular reference not only to the excitement that at present prevails in a portion of the religious community, but to our general position and duties. But, before proceeding with these remarks, we premise that we are not now going to discuss the essential truth or error of these excitements. We allude more to the *measures* employed, than to the principle itself. We speak in all calmness, when we say that some of these measures we deem coarse, abusive, unchristian—such as would not be tolerated by many, who now connive at them, except in times of great excitement. Nay, we believe that in reflecting moments now, there are many who feel a suggestion of doubt whether these measures are all proper or just, and who only excuse the use of them on the ground that the end makes lawful the means. We ask such, and we put it in no carping, heated, controversial temper—we ask them, if they believe that *the fear of hell is the only restraint from vice, the only motive to virtue?* Now this is a fair question—one that should be fairly met, for deep considerations hinge upon it. This question must be answered either in the affirmative, or the negative. If answered in the affirmative, then they must acknowledge that their own good conduct springs from a *forced* compliance with certain requisitions, and that there is nothing in the *intrinsic character* of virtue or vice calculated to win us to love the one, or compelling us to hate the other—that there is no such thing as loving goodness for its own sake—so that, if it were not for the fear of hell, men would be as prone to love the character of Judas as that of the Master. If, on the other hand, our question is answered in the negative—if the fear of hell is *not* the only restraint from vice, the only motive to virtue, then there is a possibility that those who are not swayed by this motive may still abstain from evil, may still be virtuous. There is no doubt as to the answer which must be returned to this question, and the application which we would make of that answer is this—that, even allowing that there is a class of liberal Christians who do not believe in a hell, (and be it remembered that there is no such class,) does it therefore follow that these men and women are therefore vicious, immoral?

But why have we asked this question? For this reason: In it is involved one of the greatest burdens of our complaint against some of the measures employed during times of Religious excitement. Our doctrines are misrepresented, and then we are said to be immoral, or inclined to immorality, because of these doctrines. The views of the Universalist, especially in regard to punishment, are commented upon, and it is said because of these views he has no motive, except, perhaps, the hollow one of public sentiment, to keep him from open vice and crime. Now we candidly ask those who uphold men in making statements like this, if they really believe these statements? We ask not whether these statements may be the means of securing good in the end—we ask it as

a fair, open question—do you believe such a statement? Strip off this bold plea of Jesuitism—pause in this hasty rancor and zeal, and answer! Do you not believe that there are many, many liberal Christians of your acquaintance, who, if you will not allow them to be *religious* men, you believe to be moral—that is, upright, honest, just, sober men? as much so as yourselves? Would you not trust them, vote for them, join with them and avail yourselves of their aid in the great moral reforms of the day? Do you not believe them moved by as deep and inflexible a principle of benevolence and justice as yourself, or those who agree with you in faith? But if you answer these questions in the affirmative, how can you really believe the statements made concerning them, that if it were not for public opinion, they would pick your pockets, or break open your stores—and that with them, virtue is such a semblance that upon the first breath of temptation, it would be dissolved as rapidly, “as are the snows of Etna, by the blasts of the sirocco!” No, *practically*, my friends, you do not believe these statements, and in calmer moments will repudiate them in *theory*. You feel that if an authoritative voice were to announce to you that there is no hell, you would not be inclined to cut your neighbor's throat, or filch from his purse, if you really love virtue; and in order to love virtue, you know that you must be *drawn* by it, not *driven* to it.

We do not, then, now discuss the essential truth or falsity of these religious excitements. We do not murmur because our doctrines are discussed, we do not even speak of the denial to call us Christians and religious men and women. The former is a name that no man can withhold or bestow, and the latter is a point that can be proved by *living* as much as by *arguing*. But when our moral character, the tie that binds us to respectability among our fellow men, the basis upon which they put confidence in us, and associate with us, and treat us with consideration—when this is blackened and made suspicious, then it is that we object to the measures by which it is done, and we think that we do right in objecting.

Thus much to those who uphold the measures alluded to. But we do not expect now to receive from them by argument and exhortation, what at another time they will give as a matter of justice. It is to liberal Christians of all names, that we have some remarks to offer—remarks which we possibly may extend through several numbers. And in these remarks, as we have already said, we shall have reference not only to the present religious excitement, but to our general position and duties. To that excitement, however, we have more particular allusion in this number. With this somewhat long introduction, let us proceed to the subject before us.

What lessons, we ask, do the present excitement and the measures often adopted towards us by the Orthodox denominations, teach us? In the first place, they teach us to *hold fast to our faith*. In the Religious world, as in all other spheres of human action, there occur seasons of peculiar agitation and trial. Indeed, it seems well that it should be so. Profession of faith, and honesty of conviction, and love of truth, too often cover hollow, if not false sentiment. But when there comes a time of religious agitation, these professions are tested. If we profess truth in our hearts, and have surely built upon it, we shall stand calm and unchangeable amid all the clamor and storm that rages around us. If our professions are false, or vain, we shall very likely be shaken in our faith, or break forth in words or deeds unworthy our profession, or throw by our adopted principles as lightly as

we assumed them. So, I say, it seems well that times of Religious agitation should occur. They try us.

And to true liberal Christians, I say, these times teach us to hold fast our faith. If ever the views of liberal Christianity seem bright and beautiful, consonant with the spirit of Jesus, with the life and the power of his great Sermon on the Mount, it is at such a time. What a contrast between the denunciatory harangues, the gloomy, crushing doctrines, the abusive epithets that hurtle by us in this storm—and those sweet teachings that fell from his lips, and dropped like the dew from heaven upon the weary, thirsting soul! How different from the instructions that seem to speak to us from the flower and the star—from all the unrolled creation! Step out from the crowded assembly, where passion has been aroused, or despair excited, and look upon the green-wood as its leaves thrill in the sunlight, or the sky so deep and pure, so full of God's beneficence, and the contrast breaks upon us at once. We feel that we come into a broader temple, and listen to a better preaching.

With all this beauty and truth of Revelation and of Nature, our views seem to correspond. I say at such times, they appear peculiarly attractive, because attention is excited to the contrast between them and other views. And we should feel that, in order to shake our hold upon these views, it requires something more than appeals to passion, prejudice, or even to the conduct of the professors of these views. We should feel the extent and the depth of the foundations of our faith, and unless they are shown to be deceptions, we should not abandon them. Do not the views of liberal Christianity appear more consonant with the Gospel and with Nature than these views which are presented during an excitement like the present? Let the reason and the heart answer. Let the hours of calm meditation on the revelations of both volumes answer. Let the consistency that those views are calculated to impart to the whole life answer. Let the cheer and the peace that they afford answer.

Again—another lesson taught us, especially at such a time, is to *apply our principles to our passions*. I know that it is difficult to sit calmly, and hear our characters abused, our faith made answerable for all manner of sin. That flame of anger, which it is so difficult to quench, will rush up at times, and glow in the cheek. We are tempted to say bitter words, and to do rash deeds. But let us strive to overcome these feelings. Let us not repay the injury in kind. It will do no good. Above all must we deprecate the spirit that would interrupt, or commit violence. This infringement of law and liberty, it is not necessary to say, is no effect of true liberal Christianity. Every class of Christians has an undoubted right to carry out its ideas of Religious action in its own way. Not alone as Christians, but as *citizens*, we must deprecate that spirit of violence that manifested itself a short time since in our metropolis. There is no argument for it. If the law cannot protect men from an actual evil, let them not take the law unconstitutionally, into their own hands. I know there may have been private griefs, of a keen, deep-reaching nature, that drove men almost to fury. But I stand above private griefs now. I take my position on principle. I say the mob-spirit, and most of all, the mob-spirit exercised against Religious action, is unlawful, dangerous, unholy. It is a two-edged sword. It cuts more ways than one. It may sever vital chords. The torch-fire that you apply, in the blindness of rage, to another's dwelling, may to-morrow, become a wide spread conflagration, sweeping where you did not list, beaten by the angry winds back upon your own roof, wrapping its glittering winding sheet around the spire of your own temple, licking with its tongue of desolation and flame, your own altar and hearthstone.

No, no—nothing will excuse the mob-spirit. As citizens, looking merely to policy, we would feel this. How much more, as Christians, must we condemn that spirit!

My friends, we must see to it that no abusive word, no angry deed escapes us. If liberal Christianity is truly in us, it will dictate different things. We must bear and forbear. We must remain firm, yet mild—dignified, yet forgiving—press on in our own way, and turn not aside to retaliate evil for evil.

Again, our attention, at such a time, is called to the fact that *we should maintain our own ideas of Religious life, and with freedom, yet truly, live out that idea*. A celebrated divine has well said, "Religion having escaped from Pagan idolatry, and Jewish exclusion, and papal bondage and survived many a controversy since, has encountered a deeper question concerning its own nature. What especially is Religion itself? This, I say, is the great question of the present day. It underlies all our controversies."* The conflict is, then, not merely *who* is religious, but *what* is Religion? The question is, who are right in some of the premises? This is evidently an important question. In the course of controversy, the liberal Christian is liable to be pointed out as neglecting something that the Orthodox cherishes, or as cherishing something that the Orthodox refuses. And then, as an abrupt conclusion to the argument, it is pressed that that liberal Christian is not religious. But why is he not religious? Because he neglects what the other cherishes, or cherishes what the other refuses? This is not going deep enough. The liberal Christian may be living out his own convictions of what is religious, and his convictions may be right. If so, he is religious, after all. The question, then, at once occurs, what is Religion? Perhaps this, that the liberal Christian neglects, is not Religion, and this that he cherishes is.

I ask then, in all plain sincerity, shall we not, discovering to the satisfaction of our consciences what Religion is, live out, in freedom, that idea? Or, shall we succumb to the Orthodox idea, *merely because it is the Orthodox idea*, and for fear of what the Orthodox will say? Is this motive the true one? If we have not before, is it not time that we take a proper stand in this matter, and live out our own idea of Religion, whether it accords with the opinions of others or not? That which others call irreligion in us may not be irreligion. Let us carefully ascertain this fact. What we deem to be Religion, let us live out.

But, my friends be sure to *live it out*. And if you do live it out, you may be assured that there is nothing in liberal Christianity that will countenance laxity or indolence of Religious life. Liberty is not Licentiousness, any more than sunlight is flame. If you live out the injunctions of liberal Christianity, you will live out all the injunctions that you find in the Gospel. You are not at liberty, arbitrarily to explain these injunctions away, to reject them. It is time that we had more religious life among us—more deep, true Religious life. Let our views of Religion be maintained, and let them be lived out by us all, and we shall be stronger and firmer.

In a time like the present, there are some who join themselves to the Orthodox Churches, and before doing so, confess, perhaps, that they have been Universalists. But, when examination is made, it is found that the extent of their Universalism was this: They believed, perhaps, that all men will finally be holy and happy. But they never arrived at this belief by any effort of their own. They adopted it from caprice, or fitful enthusiasm, or love of opposition. Then, they attended, occasionally, a Universalist meeting. They went in the evening perhaps, and once in a while, a whole Sabbath. There grew no depth of belief in their hearts. There grew there no Religious life. They were mere hangers on. And such are called converts from Universalism. Is it so?

Or, perhaps they never went so far even, as to avow any belief in the doctrine. The extent of their Universalism was that they went to a Universalist meeting

when they went at all, and that going at all might have been once a quarter, once a year, once in seven years. They broke the Sabbath, they were profane, and intemperate, and now when they become aroused to feel some emotions of Religious life in their hearts, instead of attributing their past course to their own indifference and sin, it is all attributed to Universalism, because they went to a Universalist meeting—when they went any where. They, too, are called converts from Universalism. Is it so?

No my friends, you will not admit that these are liberal Christians—but how many are there like these now, who sometimes attend our meetings? Have any such taken up this article to read, I tell them that something that they have never yet done, something that they have never yet felt, is demanded of them—even the labor and the experience of a deep Religious life. Put by that cup! Hush forever that profane oath! Quell that passionate, guilty temper! Repent—pray—love God—love men—and blending these with a true, doctrinal belief, you may be entitled to the name of an adherent to liberal Christianity.

But are there not some who have attended our meetings, year in and year out—who are members of our Societies—who yet have never felt, as an habitual thing, the throbbings of Religious life? Nay—for I would ask probing questions—who sometimes profane God's name, or indulge in licentious thoughts, or break the hours of the Sabbath, or neglect the means of Grace? Who view Religion as good enough in its way, but practically treat it as quite unimportant? I tell them they are not liberal Christians. Liberal, they may be—well meaning, they may be; but the altar within, even the heart, must be warmed and moulded by a true Religious spirit.

Let there be more religious life among us. Let us have this, and then let us live out our own ideas of Religion—not another's. That idea is a cheering, an elevated, an expanded one—it is the identity of Religion and all goodness.

Such are some of the lessons afforded us for the present time. Let us act upon them, and we shall be a host, presenting to the barbed arrows of opposition an unbroken front—a host, marching under the banner of the perfect law of liberty; united and serried, yet preserving individual freedom, and securing individual growth in Religious life—a host, into whose ranks many shall rejoicingly gather, while our van shall be far on, far up, lost and lighted in the vista that opens to a better world.

THE CAROL OF MAY.

By the side of a mountain, o'ershadowed with trees,
With the clusters of vines intermingled and wove,
I behold my farm-cottage, dear mansion of ease—
The seat of retirement, of friendship and love.

In the morn, when I lift up the latch of my door,
My heart beats with rapture to hear the birds sing;
And at night, when the dance in the village is o'er,
On my pillow I strew the fresh roses of spring.

Then I hie to the forest, from noon's scorching beams,
Where the torrent's deep murmur re-echoing sounds;
The herds quit their pastures to quaff the clear streams,
And the flocks of the vale lie extended around.

I muse, and my thoughts are contented and free,
I regret not the splendor of riches or pride;
The seat of retirement is dearer to me
Than the proudest appendage to greatness allied.

I sing, and my song is the Carol of May;
While my cheeks glow with health like the wild rose in bloom,
I dance, yet forget not, though blithesome and gay,
That I measure the footsteps which lead to the tomb.

Contented to live, yet not fearful to die,
With a conscience unspotted, I pass through life's scene;
On the wings of delight, every morning shall fly,
And the end of my days be resigned and serene.

Original.

THE UNWEARIED TRAVELERS.

BY REV. HENRY BACON.

Psalm 84: 7.—They go from strength to strength, every one of them in Zion appeareth before God,

That must be pleasant journeying, when the traveler grows strong as he advances, till he arrives at the destined end. His spirits must be light, his heart bent on a good purpose, his mind impelling the body by a vigorous will, and pleasant imaginings pictured before his fancy. Such unwearied travelers were the Jews, when, in companies, they left their homes for the festivals at Jerusalem, pressing on over hill and through valley, and over the burning plain, with such an interest in their journey, as made them grow strong, step by step, as they advanced towards the city of solemnities. It is one of the most poetical pictures of the Bible, that is presented in the setting out of the Hebrew companies from their rural home, to visit the Holy City. With implicit confidence in the providence of God over their defenceless homes, the families gathered at the appointed place, and formed themselves into a company by such arrangements as were necessary to preserve order and prevent collision of opinions and projects as to the course to be pursued. Thus they commended themselves to God, and with many a tearful eye gazing after them, with many a prayer sent up silently for a prosperous journey, and with the enthusiasm that springs from the presence of a company of sympathizing spirits and a joyous religious purpose, they started forward in their pilgrimage. How buoyant and elastic is the festival step! How the heart makes music for the triumphal march of glad spirits! What an inspiring office had the imagination to make distant objects near, and fire the soul with the eagerness to approach those pictured things! Behold the company,—see them rising to the last hill that overlooks their home. How quiet, embosomed in the beauty of garden and vineyard, repose their dearly loved homes, and how sweetly to their ear seems to come the familiar sounds of the wind, floating amid the trees and the vines, and the flowing stream, as it gurgles along, like a changeable ribbon, fluttering in the breeze. "Blessings brighten as they take their flight," and so, as their homes seem to move away in the distance when they turn to take a farewell look, there is a touching interest in each feature of the landscape, a melancholy sweetness in each remembered thing. The littleness of the objects that make up the home-picture, seen at a distance, painfully affects them all; reminding them that much of the joy and beauty of home is missed daily by the heart keeping at too great a distance from the tendernesses of life, and not being able to see their proper magnitude in making up the loveliness of home. With many a vow to be more faithful to domestic affection and sympathy, they take a last look, and then dashing the blinding tear from their eyes, they press forward in the path that stretches out before them, and are soon beyond the hills that now shut out from their sight the last vestige of the familiar scenes of childhood and youth. Now, the aim of their journey fully possesses their mind. Many leagues are before them; many a hill they must climb, and through many a long line of desert sands, unshadowed by a single tree, and unrefreshed by a single well, they must soon pass. When, at last, they come to the grove of mulberry trees, the valley of Baca, how delicious is the coolness! how sweet the refreshment of the waters! how bewitching the temptation to tarry there and delay their pilgrimage! But they remember their duty—they feel that they must pass *through*, and not *abide* in that place of comfort; and, invigorated by the waters, they take up again their line of march, singing the stirring melodies of patriotic and religious zeal. It is thus "That they go from strength to strength, every one of them in Zion appeareth before God."

Thus is it with the true christian in the pilgrimage of life. He is animated by the sympathy he feels for those who are pressing on with him; by the enjoyments which fall in his way, and which are as gratefully received as the shade and the cool waters in the valley of Baca; by the songs of gladness or comfort which he is permitted to sing; and by "beholding the king in his beauty, and discerning the land that is afar off." *Triumphal should* be the pilgrimage of the Universalist Christian, for the hope of reaching Zion is no faint and shadowy expectation, but a matter of complete assurance, and he well knows the truth of the poet's lines,

"The thoughts of that amazing bliss,
Should constant joy create."

Reader, art thou one of the unwearied travelers? Thou art if the great hope of our religion is the *real* thing that it should be to the believer.

Original.

DUTIES OF PARENTS TO SABBATH SCHOOLS.

Delivered in the Vestry of the Orchard Street Church.

BY A SUNDAY SCHOOL TEACHER.

The greatest of human obligations imposed by the Deity upon man, is the duty of the parent to the child. It is the greatest because it is replete with the highest consequences.

Children are the seeds of future society, the home is the soil from which it receives its nourishment, its trainings; and if it be such as shall dwarf and corrupt instead of expanding and improving the soul, how terrible will be the consequences. The child is in the hands of the parent with a mind pure and unbiassed, upon which he shall cut in deep and eternal characters, that which shall mark him for good or evil in his future life. The parent owes a debt to the child which can only be cancelled by imparting to it by long and patient toil, by constant care, right principles of action, teaching it to avoid that which is unholy, restraining its bad impulses and passions, and leading its affections to that which is pure and imperishable.

All the gold, fame, and honors, which he may leave it as an inheritance, cannot cancel this debt, for they weigh nothing compared with the welfare of the immortal soul. He is fearfully wanting in Christian duty, should he suffer by neglect, weeds to grow, where he might plant seeds that would spring up and produce fruits that shall prove everlasting sources of happiness. How great then is the responsibility of the parent. How constant must be his care that good influences shall be constantly at work producing good results. How careful that all his associations shall be such as will lead aright his affections, and mould him to truth. How careful his endeavors to make an exact accordance between his public and private life, his dealings and actions before the world, with his conduct by the fireside at home. The minds of children give a constant reflection of the minds of their parents.

Prepare then, the treasures committed to your care, the hearts of your children, for happiness, by constant and unwearied endeavors to impart all that is good, by example and precept, and you shall in time reap an abundant harvest; you shall be amply repaid for all your toil and care by the satisfaction arising from duty well done, by seeing your children gathered about you as props to your declining age, adorning and influencing society by the pure radiance of their minds. Every good seed well sown, every precept rightly inculcated, will maintain its place in the mind, and grow with it until it shall become a mighty tree, which the storm of temptation may sometimes rock and waver, but it will stand at last, firm as the earth in which it is embedded,

eternal as the immortal soul. For that which is good can never perish. Truth can never die.

Childhood, too, is a time peculiarly fitted to receive moral and religious instruction. It has ardent attachments, and warm feelings for whatever is pure and good; a natural aversion for whatever is mean and base. The character, then unformed, is easily moulded. The brain, then soft, is easily impressed, and when once impressed vividly, always retains marks of the impression. The mind too, unfettered by worldly cares and considerations, will receive easily that which is pure and good, that upon which it may place its affections and be satisfied.

Children are too little studied, too little cared for, or appreciated. More bad education is the result of this, than any other cause. As a writer has observed, "even fathers and mothers look upon children with a strange misapprehension of their dignity." Even with the poets they are only the flowers and blossoms, the dew-drops, or playthings of earth. Yet, "of such is the kingdom of heaven. The kingdom of heaven with all its principalities and powers, its hierarchies, dominions, and thrones. The Savior understood them better; to him their true dignity was revealed. Flowers they are, the flowers of the invisible world; indestructible, self-perpetuating flowers; each with a multitude of angels and evil spirits under its leaves, toiling and wrestling for dominion over it."

"Blossoms! they are; the blossoms of another world, whose fruitage is angels and archangels; or dew-drops! They are dew-drops that have their source, not in the chambers of the earth, nor among the vapors of the sky, which the next breath of wind, or the next flash of sunshine, may dry up forever; but among the everlasting fountains and inexhaustible reservoirs of mercy and love. Play things! If the little creatures would appear in their true shape for a moment, we should fall on our faces before them, or grow pale with consternation, or fling them off with horror." And he continues, "such are children; corrupted, they are fountains of littleness for ages. Would you plant for the skies? Plant in the live soil of the warm, the generous, the youthful; pour all your treasures in the hearts of children. Would you look into the future as with the spirit of prophecy, and read as with a telescope, the history and character of our country, and of other countries, you have but to watch the eyes of children at play."

How great then, is the responsibility of the parent. And if any means can be devised, any plan adopted, or any good influence be brought to bear on the mind of the child, to lessen and lighten the task of the parent, surely it is worthy of his most serious consideration and support. The Sabbath School for this reason, as a help, and a powerful one too, to the moral and religious welfare of the young, claims that support. And it behooves the parent to consider how his child can be best benefitted by such an institution. He should make a careful examination of the school; acquainting himself with all its operations, and placing a high valuation on all its requirements.

The reasons for the first mentioned duty are too obvious to demand any lengthened consideration. It could hardly be supposed that a parent would send his child to a school, and remain in ignorance of its management and influence. He surely should know if his child is improved by an attendance there. He should know whether it will bear the test of examination, and proper attention and care is paid to the child; and every Sabbath school should bear this test.

Again, he can show his appreciation of its importance and best benefit the child, by placing a high valuation on all its requirements. He would require of the child, a strict and rigid punctuality in his attendance at the school. One half of the good received at the Sabbath School, will be lost by a careless observance of this most

necessary rule. A non observance of this rule has always been a great disadvantage to the schools. A disregard of that great duty, punctuality, brings serious consequences more serious than most are apt to imagine. It is useless to talk to the child of the importance of the Sabbath School, of the great good he may obtain there, if he is allowed to attend irregularly, and part of the time late. It surely shows an indifference to its claims, whom none can so easily detect as the child, who is ever ready with excuses for his delinquencies, by urging the faults of his superiors, those who are wiser, better, and older than himself.

Every parent in sending his child to the school, tacitly admits to be governed by all its requirements, and breaks an implied promise by disregarding any of them. A sound education cannot be imparted to the child without a strict attention to habits of order and discipline. This evil, want of punctuality, brings others in its train. This habit, if persisted in, will produce procrastination, and delay in other things. It will, unless checked, seriously affect the character, tending to produce instability and indecision. For all these habits are elements in forming the character and mark it strongly. They grow with the mind, fastening on it their deadly influence, until sometimes it is too late to shake them off. Besides, the child in being tardy, breaks in upon the order of the school, loses the quieting, calming influence of the opening exercises, so essential as a preparation to the consideration of the great matters of instruction in the School. It is detrimental to the highest interests of the school, by disturbing that harmony and order which should ever reign in a place devoted to the holy exercise of religion.

* Again, it is a constant drawback to the progress of the class. To have part of its members continually late or absent is discouraging to those who would improve. It is a constant source of discouragement to the teacher, who feels that his efforts, his energies, are wasted upon those who care not enough for his teachings to attend punctually. The duty of the teacher if fulfilled is an arduous one, and needs all the encouragements, and not embarrassments, that can be applied. These are some of the reasons urging a prompt and steady attendance at the Sabbath School.

Another most important feature connected with the Sabbath School, is the lesson to be learned at home. I know that a great deal depends on the teacher in this case. Though he may create in the child an interest in his lessons, awaken its curiosity, simplify them to its understanding, (and all this is his province,) and in many ways do much towards a proper attention to the lessons at home. But all this, in nine cases out of ten, will be of little avail unless seconded by the parent. The least attention on his part, with the efforts of the teacher will accomplish all the required study on the part of the child. Let a stated time be set apart for this purpose, and requiring a strict observance of it, the child will soon acquire habits of study, and the lesson will always be learned. The lesson should always be recited to the parent before leaving home for the school.

There is another way in which the child may be benefited by an attendance at the Sabbath School. By a proper attention on the part of the parent to the reading of the books taken from the Library. He should see that they are thoroughly read and digested. The reading of books taken from the Library may be made a source of great profit to the child and the parent too. To produce any advantage, the reading of books, must enlarge the mind by leading to thought and reflection. Superficial reading is of no real benefit. Children are very apt to read in this manner—to read merely for the sake of the pleasing story or adventure, and connect it with any design or moral, which the author may have in view. One of the most pleasing ways of imparting moral and religious instruction, is through the medium of the story book. Books of the Sabbath School Libra-

ry partake largely of this character; and it needs great care on the part of the parent to see that they are read properly; otherwise he will receive little or no benefit from this source. Let him tax the memory of the child as to what he has read, propound questions that would naturally arise on the subject the story treated of or related, and awaken its curiosity, and keep 'it alive, if he would have the library book be of any advantage. One book read and commented in this way is worth a hundred read superficially. The books should be handled most carefully, for they have to be much used, and always returned punctually.

Another influence that is most salutary in its effect upon the school is the frequent visitation of the parents. It is a duty too much neglected. It is necessary to an acquaintance with the operations of the school, to a better knowledge of those to whom they have entrusted so important a charge. It is necessary as an encouragement to the teacher, and it is a great stimulant to the advancement of the child. The child will always respect the wishes of the parent, and placed with the teachers, he, with the eye of the parent upon him instinctively regards his wishes, by being orderly and attentive. His presence will convince the child, more than anything else, of the deep interest he feels in his welfare, and his regard for the Sabbath School. Surely, he should not regard this slight service with indifference, since it will confer a lasting benefit on his child and the Sabbath School.

An attentive regard to these few particulars, in respect to the Sabbath School, is necessary to its conferring any lasting benefit. Let these duties then, never be neglected. Regard your children as those who are soon to become men, and by their actions, to influence the world, to mark an age. In the words of another: "Parents, Fathers, Mothers," if it be true that, "just as the twig is bent the tree's inclined," how much have you to answer for! If "men are but children of a larger growth, watch your children forever, by day and by night, pray for them forever by night and by day; and not as children but as men of a smaller growth, as men with most of the evil passions and propensities that make man terrible to his fellow man."

GEMS OF THOUGHT.

Men, like books, have at each end a blank leaf—childhood and old age.

Graves are but the footsteps of the angel of eternal life.

Peace is the evening star of the soul, as virtue is its sun; and the two are never far apart.

He who dreads giving light to the people, is like a man who builds a house without windows, for fear of lighting.

Our sorrows are like thunder-clouds, which seem black in the distance, but grow lighter as they approach.

It is heaven upon earth, to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth.

STEAM.

"Steam," said Mr. Webster, in a recent speech, "is on the rivers, and the boatmen may repose on their oars; it is in the highways, and begins to exert itself along the courses of land conveyances; it is at the bottom of mines a thousand feet below the earth's surface; it is in the mill, and in the workshops of the trades. It rows, it pumps, it excavates, it carries, it draws, it lifts, it hammers, it weaves, it spins, it prints."

There is no more constant and deep source of misery than discontent. No matter what our circumstances may be, if we are discontented, all is misery, and an unfavorable aspect is thrown over every advantage and prospect.

Riches are the baggage of virtue; they cannot be spared, nor left behind, but they hinder the march.

THE CHRISTIAN AMBASSADOR.

NEW YORK, MAY 20, 1848.

S. C. BULKELEY & CO., PUBLISHERS.

TO THE PUBLIC.

The second half of the present volume of the Christian Messenger and Christian Ambassador commences this week. In a few weeks we shall begin to receive letters from Br. Balch, one of the editors, giving an account of his travels in Europe. The present state of Europe, the revolutions which are taking place in its different countries, will render his correspondence of great interest. Instead of being made up of dry details about places which have been a thousand times described, it will relate chiefly to the revolutions, to their leaders their measures, their prospects, &c. &c. To Universalists these revolutions have a peculiar interest, not only because they open the way for the spread of their doctrine, but because they overthrow despotisms which uphold old errors, and because the aim of the revolutionists is to secure their rights and break down usurpations. What a charm to us is there in the three words employed in France by the revolutionists—LIBERTY, EQUALITY, FRATERNITY! What three words could be so true a guide for those seeking to gain their rights, and establish a republic? *Fraternity!* This is a new watchword in the cry of the struggling millions!

Persons desirous of reading the letters from Br. Balch can commence their subscription with this half volume of our papers, or at any time thereafter they may please. Price of the Christian Messenger for six months, \$1.00. For the Christian Ambassador, \$1.25. The Messenger is a large folio, and the Ambassador is a large octavo, and suitable for binding. Letters addressed to S. C. Bulkeley & Co., 140 Fulton street, New York, will receive prompt attention. Persons who may prefer the Ambassador can have twenty numbers for \$1.00.

If those with whom we exchange will give the above an insertion, or state the substance of it to their readers, we will not only be greatly obliged, but will most cheerfully reciprocate the favor.

MAY 1, 1848.

CHRIST'S DEVOTION TO THE WORK OF HIS FATHER.

In no one particular is he more distinguished from all other individuals, than in his consecration of himself to the object of his mission. Other individuals, in their labors, have much regard for the welfare of others; they devote much of their time and income to doing good. Indeed, history furnishes a few examples of men who have given up all things for their fellow-beings. They however, patterned after the Savior, and caught from him the spirit which led to a course so benevolent and so highly honorable to human nature. But while a few have done this, the many, the mass have been guided in all their movements by a selfishness the most contracted, and which had no eye to see the wants and interests of others. A brief survey of the world will show that we are correct in this statement.

One class is devoted to the acquisition of wealth. All their plans are formed with reference to this. They care not who suffers, who is wronged, who is needy, if they can only gain their own purposes. They care not at whose expense they become rich, whether the hard laborer, or the unprotected widow and orphan, if they can acquire possessions, it is all they desire. Neither do they care whether they do any thing for the support of government, schools and religion; they are willing to reap all the benefits of these, and yet pay nothing in re-

turn for those benefits. Self is the moving spring of all their efforts, the centre of all their thoughts. They may erect fine houses, but it is solely with reference to gain. They may beautify their lands, construct splendid gardens and parks, but self is the idol for whom all is done.

We are thankful that this class is not numerous; that the majority of our citizens while pursuing their business, and seeking the accumulation of property, have an eye also to the general good, and feel a pleasure in aiding the government, in supporting schools, and promoting religion, in giving employment to the industrious mechanic and laborer, so that they shall have the means of subsistence for themselves and families. Heaven knows, however, that we have quite enough governed by pure selfishness in all their business transactions; who care nothing about moral and religious duties, and the great moral and religious work for which they were sent into this world. The work which selfishness has prescribed, and not that which God has assigned, is the one to which they are devoted. What a wide difference between these persons, and the Lord Jesus. While he lived wholly for others, they lived for themselves.

Again. The lovers of pleasure are devoted entirely to themselves. In all communities, there is a large class of persons, who are wholly given up to pleasure. This occupies all their thoughts and affections. You will always find them at theatres, balls, and places of vain amusement. For pleasure, they neglect business, their temporal interests, and the religion of Jesus. No resort but that of the lovers of pleasure, has any charm for them; no voice but that of mirth and gaiety can attract their attention. For pleasure, if they will not rise early, they will sit up late, and expend all their possessions. They can give nothing for religion, or charity, or schools, because their pleasures cost so much. Their children may need clothing and instruction, but pleasure costs so much that the children must suffer. Now, light is not more unlike darkness, than such persons are unlike the Savior. Heaven is not farther from earth, than their ruling motive from the ruling motive of the Savior. While they sacrifice all things for pleasure, he sacrificed all pleasure that he might serve man.

Again. The sensualist is devoted entirely to self. He gives himself up exclusively to carnal pleasure. If his depraved appetites and passions can be gratified, he cares not what his family suffers, or who falls a victim to his wicked devices. He lays his plans for the ruin of the innocent and defenceless, and when his fiendish purpose is gained, he turns coldly and scornfully from those he has destroyed, and forms his plans for the ruin of others. Oh! what a degraded and despicable wretch! It is almost a wonder that the sun does not refuse to shine upon him, and that the earth does not open and bury him beneath its surface.

We gladly turn from these men to a consideration of our Lord; of him who instead of being wholly devoted to self, was wholly devoted to the work God gave him to do. It is refreshing to the spirit to gaze upon him—it does the heart of benevolence good. While they say, Wist ye not that we must be about the accomplishment of our selfish purposes, his language is, Wist ye not that I must be about my Father's business? To do his Father's work, was the desire which controlled all others. Of this work, he never for a moment lost sight. On one occasion, his disciples sought to divert his attention for a moment, from the duties of his mission; but he said to them, *I have a work to do which the world knows not of.*

This was peculiar in its nature, and more important than all other things. It is often the case that men may be turned aside from praiseworthy pursuits, to give attention to something of more consequence. The mechanic might leave his shop, the farmer his plough, the merchant his store, and the scholar his books, to give attention, for a season, to something hav-

ing a more immediate and pressing claim upon their attention. But nothing was so pressing and urgent in its nature, as the work of Jesus. Every sermon he preached was to be repeated in every succeeding age by ten thousand tongues, and exercise a mighty power in guiding and controlling the millions of earth. Every act he performed, was to do something towards moulding the characters of all who should hear his gospel proclaimed in all succeeding generations. Every victory he achieved over error, superstition and sin, was to be felt in all future time, in lightening the burden of man, exalting the condition of the lowly, guarding the rights of the defenceless, and guiding the children of earth home to their Father in Heaven. The nations were groaning under the load which had been placed upon them by error and sin, they were groping in darkness, as the blind gropeth at noon-day; they were pining in dungeons into which not a ray of the light of hope ever shone. Thus the Savior was impelled on in his work, by its transcendent importance; by the cries of agony and despair going up from thousands and thousands of hearts; by the blighting influence which error and sin were exerting; by the schemes of oppression which pride and wealth were every where executing, and by the swelling tide of evil, which would roll on forever, if not turned back by him. He made the wants, and woes, and sufferings of mankind his own, and he could not therefore be idle for a single moment. Hence we find him constantly engaged in preaching the sublime truths of his religion. When we consider how short was the period of his ministry, it seems incredible that he could have done so much for the spread of his religion; that he could have preached it in so many places. Not only did he attend at every place where any gathering of the people could be found, but he travelled through all the villages and cities of the holy land, proclaiming his blessed religion. We see him in Cana of Galilee, then in the temple at Jerusalem, then in Judea near Salim, then in Samaria. Then again in Galilee, and then again in Jerusalem, to attend one of the great feasts of the Jews. Next we find him in Nazareth, then once more in Jerusalem to attend the great feast of tabernacles, and immediately after in Capernaum, next preaching by the sea of Galilee, then by the lake of Gennesaret, then on the mount delivering his sermon to the multitude, again in Capernaum, next in Nain, next stilling the sea, and next in the country of the Gadarenes. Let it suffice to say, that he was constantly employed, and that no place in the holy land was neglected. His voice was heard whenever an opportunity was offered to build up his kingdom. Besides, every form of presenting truth was adopted which the varieties of mind and circumstances required. To some he spake in the stern language of rebuke, and exposed their degrading errors, and their shameful vices. Others he addressed in the soothing voice of tenderness, and sought to win them to duty and inspire them with a love of his religion. With others he reasoned, and sought to convince them by the mighty arguments with which his religion abounded. On some occasions he spoke in parables, and on others in short and direct addresses to the heart and judgment. To give effect to his teachings and render his word the power of God unto salvation, he went about performing those works of mercy, which no man could do without aid from heaven, and thus demonstrated to all who heard him, that he was a teacher from God, and that what he taught was God's truth, and should be received as the guide of all men. So numerous were his miracles that his biographers do not pretend to record them all. They give us to understand that there was a multitude of which they make no mention.

Thus Jesus was constantly about his Father's business—so constantly that we almost forget that he had any wants of his own.

O. A. S.

It is a matter of economy to practise virtue in all things,

BIOGRAPHICAL SKETCHES.

SAMUEL C. LOVELAND.

The subject of this sketch was born in Gilsun, N. H., Aug. 25, 1787, and is consequently 61 years old. He was the oldest of his father's family of six children. While quite young his father removed to an obscure part of the town and made him a residence on a little cleared spot of ground surrounded by the thick native forest. Of course he had no chance for schooling till he was old enough to follow marked trees in summer, and to beat a path through the deep snows of winter, to the district school house, a mile or more distant. The old people who knew him in his youth say that "Samuel was a simple, honest boy, and every body loved him." The schools in these days were far from first rate, for the teachers had little learning, and but small ability to teach what they did know. They took up the business because they could make better wages at that inclement season. Their salary was usually from six to eight dollars a month, and "board round;" that is, a portion of the time with each family in the district, either in proportion to the number of scholars sent, or the amount of tax paid, generally the former.

Mr. Loveland was always of a contemplative turn of mind, and he loved training, and he improved what advantages he possessed and soon advanced from a "backward scholar" to be one of the best in the school, or in the town. He early cherished a desire to be eminent as a scholar and a linguist, and hence, suffered no opportunity to escape him, which could serve to gratify that absorbing desire. But from force of circumstances he was self-taught. His parents had become greatly interested in the doctrine of Universal Salvation about the time of Mr. Winchester's return from England, who preached a few times in the region where they lived, and was followed soon after by several others. He early participated with them in their religious views and feelings, and as the doctrine was better understood, and more fully appreciated, he came to the conclusion that it was his duty to preach it to others for their comfort and salvation. Accordingly he bent all his energies to obtain the necessary qualifications for the work of the ministry.

He was desirous of being able to read the sacred pages in the original languages, in order the better to understand them. To this end he entered upon the study of Greek. But as there were no Greek books in those days, with English notes and definitions, it became requisite to first study the Latin. A man lived in the neighborhood who had been a member of Dartmouth College. Among his books our young student found a part of an old Latin Bible, which he procured, and with a grammar and dictionary he plodded on through several chapters. He then commenced the Greek, with old Schrevelius's, and Alexanais Grammar, (borrowed books,) and tumbling back and forth in search of roots of words, changes, and synecopations, and constructions of sentences, he was able, generally, to read out a *whole verse* in the space of *half a day*. Words that he could not trace were carefully noted down for further developments to bring to light. In such cases the whole was retraced and what was left crooked before was then made straight.

This course he pursued with indefatigable industry, employing all his leisure time, and every moment that could be spared from the labors of the farm, especially his mornings and evenings till 1811, when he devoted about a year exclusively to study in direct preparation for the ministry. At this time he had read the Greek Testament &c. He received a letter of fellowship from the General Convention at its session in Cavendish, Vt., 1812, Br. Thomas Barnes moderator, and was ordained by the same body in Westmoreland, N. H., in 1814. Br. Stephen R. Smith was ordained at the same time. About

this period he commenced the study of Hebrew with such facilities as he could get, but as the revival of Hebrew learning did not commence in this country till after that time, he was able to make but little advance till 1823, when he took hold of it in right good earnest. A few years subsequently, he prepared and published, at great labor, a Greek and English Lexicon of the New Testament. The work possessed many merits, and was highly commended; but several others of higher pretensions appearing soon after, his never came into very general use. In respect for his literary talents the honorary degree of A. M. was conferred on him by Middlebury College, the first favor of the kind shown to any preacher in our denomination.

Since that period he has studied the Chaldee Syriac, and Arabic, among the ancient, and Anglo Saxon, French, Spanish and German, among the modern, besides giving considerable attention to the Modern Greek, Danish &c. He says in a letter to me, "I have loved the study of languages on account of the relation to each other, and it seems I have some real specimens of what men have done and thought, and are, when I know something of their forms of speech. It is still my wish to pursue these studies further as I find opportunity to obtain the necessary means."

In 1827 and onward Mr. Loveland became considerably interested in political matters which, for a time impaired his usefulness as a preacher. Yet it is plain he was most conscientious in what he did in that way. His career was very successful and honorable. He represented the town where he then resided, (Reading, Vt.,) in the State Legislature; his county in the Council, (Senate now,) was a judge of the Co. Court, and held several other offices of honor and responsibility, in all of which he proved himself honest and honorable. For the last ten years he has devoted his whole time to his books and the ministry, and is now laboring in the field of his earliest public labors in Weston, Vt.

W. S. B.

WILL A UNIVERSALIST COLLEGE HAVE PATRONAGE?

In conversation with the friends respecting a College, we have met a very few who think that if one were established in our denomination, and well endowed, there would not be students enough to compensate for the expense the institution would cost. As it is possible that there may be others, entertaining similar opinions, we have thought it best to offer a few considerations, showing the error under which such are laboring. That the number of students would be large the first, second or third year, we do not suppose. No College, when it first opens, has a great number of students. Ours might perhaps, open with a smaller number, than new Colleges average. We should not be in the least discouraged, if it should. But, that in the course of a few years, we should have a College well filled, there is good reason to believe. We base our belief in this, on the following facts:

1. We are the fifth Protestant denomination, in numbers, in the country. In the New England, Middle and Western States, we have large and flourishing Societies. Now all the denominations which are larger than ours, have each several Colleges, and they are all well filled. Why then, cannot we fill one College?

2. In wealth, we are, according to our number, fully equal to the Baptists and Methodists, and probably much superior to the latter. We have, then, the means of educating our sons.

3. Universalists prize education as highly as any sect does. They do as much for common Schools as any sect; and you will find their children holding as high a rank in these schools as the children of any sect. Large numbers of their sons and daughters are sent to Academies, and they hold

an equal rank there with the other pupils. This shows, not only that they patronize schools and academies, but that they put a high value upon an education, and are not among those who are willing to have their children grow up in ignorance.

4. There is only one Liberal College in the country—only one in which Orthodoxy, in some of its forms, has not an influence—only one in which there are not Professors to teach the peculiarities of the Orthodox creed. That one is Harvard College, at Cambridge, Mass. But Harvard is Unitarian, and as thoroughly devoted to the interests of the Unitarians as Yale College is to the Orthodox. Besides, Harvard is an aristocratic institution—an institution especially for the rich, and not congenial to those of democratic habits and tastes. It is located where the expense of living is high, and double what it would be in a College located in some town remote from a large City. We might then, safely calculate on the great majority of students from the liberal portion of the people, throughout the country. Our patronage would not be confined to our own denomination. We would have many students from the Unitarians; many from the liberal portion of Orthodox sects, and very many from that large class who have no particular preference for any sect, but a strong dislike for the party measures of those who compass sea and land to make proselytes.

From the above considerations, it will be seen, that there is not the slightest reason for supposing that a College among us, would not be well patronized. We have many rich men at the South, West, North and East, who will send their sons whenever a College is opened. We have many young men to educate. Universalist students can be found in nearly all the Colleges of the land—or rather the sons of Universalists can be found there. Besides, if we had a College, we should, in a short time, quadruple the number we send to College. There would then be reasons for sending our sons, which do not now exist; and we could send them without the fear of their being estranged from our faith by an undue Sectarian influence.

O. A. S.

MURRAY STREET SOCIETY.

It will doubtless be gratifying to our readers to learn that, from present indications, this society are in a fair way to realize their most sanguine anticipations in relation to their late movements. As one evidence of this, we may mention the fact, that pews to the amount of Forty-five hundred Dollars have already been rented, and a considerable addition to this sum is expected from such as remain to be disposed of. This, together with the ordinary collections, will, it is confidently anticipated, place the financial affairs of the society in a very comfortable position. It is a further gratification to know, that the large accessions to its strength, which this Society has received consequent upon the removal of Br. Chapin to this city, has not been from the other societies of our faith, so as to reduce their strength materially, but has come mainly from those who have previously stood aloof from our communion. As was anticipated, men of wealth, respectability and intelligence, from other denominations, and of no denomination, have come forward and taken seats, and will no doubt be found valuable accessions, not only to that society, but to the cause in general. As to the condition of the society in other respects, we are persuaded that no apprehension need be felt. We would not have alluded to the matter, but for the fact that the intimation has been pretty extensively given out by certain interested individuals, that Br. Chapin, on removing hither, would fraternize and sympathize with the little squad of rationalists, who by a strange mixture of mesmerism and scepticism, have been very industriously striving to turn the world upside down, but as yet have produced nothing more than a moderate kind of a "tem-

pest in a tea-pot." Had the authors of this scandalous imputation upon the christian standing of our worthy and esteemed brother, been present with us, on last sabbath morning, and listened to his discourse upon christian faith, and particularly to his scathing rebuke of those cold and sceptical philosophers, who, while they yield an intellectual assent to the truth of christianity, strip it of every divine attribute, by denying those wonderful works which were wrought in attestation of its truth, we think that they would have come to the conclusion that they had reckoned without their host. That was truly a gospel sermon, and delivered in that peculiarly felicitous style of which Br. Chapin is master, told with admirable effect upon the minds of the numerous audience that listened to its delivery. We were much gratified on the occasion referred to, not only with the discourse, but with the impression received, that there are few societies of any denomination, either in the city or out of it, that comprise a greater degree of intelligence, and respectability, than that which forms the subject of this article.

They have not emerged upon their present undertaking without counting the cost, and having commenced a good work, we have full confidence that they will, with God's blessing, conduct it to a successful issue. We would not be too sanguine in our expectations, but we are impressed with the belief that a brighter and better day is dawning upon the cause of Universalism in this city.

S. C. B.

THE SPIRITUAL BIRTH PLACE OF THE SOUL.

That religion has its seat in the heart, that it is experimental, is a fact which we would be the last to question. "O taste and see that the Lord is good." "Having tasted of the good word of God, and the powers of the world to come." "Born again, and not corruptible, but of incorruptible seed, by the word of God which liveth and abideth forever." Now it is by worship, that we are brought to feel the power and excellence of Religion. It was by this, that I first felt Jehovah to be my Father, my Friend and my Savior. It was by this, that I felt the mysterious working of that faith which opens the door of heaven, and transports the soul to that spirit land where seraphs sing the praises of God, and all is life and joy. It was by this, that my soul was inspired with that hope which lights a smile of joy upon the wasted features of the aged, sick and dying, and assures us that however bereaved and afflicted, God will never leave or forsake us, and that living or doing we are his. By this, too, I was made to feel the power of that love which links heart to heart, and unites the creature with the Creator; which makes us forget all the distinctions created by wealth, learning and pride, and take every man by the hand, however poor or humble he may be, and own him as a brother. And by this I was conducted into the path of virtue, where peace ever cheers the traveler, security guards his steps, and prosperity attends his labors. When I look back to the days when I first began to learn of the things of the kingdom, and feel the power of truth, my heart leaps within me, and the remembrance of those early impressions comes rushing upon me with peculiar power. The very tones in which truth came, are fresh to my mind, and the sacred melodies to which I listened, are yet reverberating in my ears. Not only so. All that is pleasing in the history of the past, all on which memory delights to linger, is associated with the religion that I have been taught in the sanctuary of God. To this religion I am indebted for the peace I have enjoyed; for the good which I have been enabled to do; for the strength which I have had to resist evil; for the pleasure I have derived from the relations I sustain; for the control I have exerted over myself.

When such are the inspirations, joys and blessings of worship, who can be surprised to hear David saying, As the hart

panteth after the water brooks, so panteth my soul after thee, O God. And yet, we are told that worship is painful and forbidding!! But is it disagreeable to listen to nature's songsters as they chant their Maker's praises in melodious concert? disagreeable to walk amid the beauties of nature, and see the opening flowers, and enjoy their rich fragrance? disagreeable to gaze upon the wonders of creation as beheld in the extended plain, the towering mountain, the expanded firmament, and the heaving ocean? disagreeable to think of the mercies of a friend, and the channels by which those mercies are conveyed? disagreeable to commune with those we love, and interchange thoughts, sentiments and sympathies? If not, why say it is disagreeable to listen to the song of salvation, or walk amid the beauties of the moral world, or gaze upon the wonders of grace and redemption, or to recount the mercies of God, or hold communion with Him? Ah, a day in God's courts is better than a thousand elsewhere! and unless we are deceived by sin, or enslaved by error, we shall be always glad to go up to the house of the Lord.

O. A. S.

A SONG OF PEACE.

When the birth of the Savior was announced to the wondering Shepherds of Bethlehem, a multitude of the heavenly hosts appeared, and sang, Glory to God in the highest, on earth peace, and good will toward men. In this angelic song, we see the genius of true Christianity. It is an angel of peace; its object is peace; its reign a reign of peace; its spirit a spirit of peace. But alas! how few of the disciples of this religion, act out its spirit. How prone are all to give way to feelings of anger and revenge. Contention, strife, war exist among Christians as well as among heathen. The war spirit of the Christian world is touchingly and beautifully rebuked, in the following sweet verses. We copy from the Practical Christian.

PEACE.

Peace! peace thou raging sea!

Be still, the Savior said;

And quick the stormy wave

In quietness was laid;

Speak, speak that word again!

Peace to this world of strife—

Where mortal tempests reign,

Where angry deeds are rife.

Here Hate, and Fraud, and Wrong,

Have triumphed over Right,

And caused mankind a long

And sad, and gloomy night:

And yet that spirit lives,

Its direful works we feel;

Man to his brother gives

Cold, murderous greetings still.

Say, shall the sword devour?

Shall human blood be spilled?

Shall vice be clothed with power,

The land with weeping filled?

The precepts Jesus taught

With all this tumult calm

Bring earth's proud deeds to naught,

And all its might disarm.

Roll back the fearful tide,

And quell its angry rage;

Make jealousies subside,

And wrathful thoughts assuage.

That powerful word which spoke

Peace to the troubled sea,

Will yet bring earth a rest—

A peaceful jubilee!

Br. Thayer would inform Br. T., of D., that he knows of no place in this vicinity where he can find a desirable location.

IGNORANCE OF THE BIBLE.

We clipped, some months ago, the following chapter of blunders from an exchange paper. It amused us much at the time, and it may perhaps afford amusement to some of our readers. The scholar who should blunder thus, in making classical quotations, would lose his reputation for scholarship; and we do not think that we hazard much when we say that the gentlemen named below, understood law and politics much better than the Bible. Would it not be well for those, who quote the sacred book, to read its pages?

BIBLE READING OF PUBLIC CHARACTERS.

Lord Kenyon, who understood law better than the Gospel, closed one of his charges to the jury as follows: "Finally, gentlemen, I would call your attention to the example of the Roman Emperor Julian, who was so distinguished for the practice of every Christian virtue, that he was called Julian the Apostle."

But we need not leave our own country for similar examples among legislators. We find Mr. Hodge, a member of Congress from Illinois, in the course of debate, quoting the following lines as coming from the Bible:

"Whilst yet the lamp holds out to burn,
The vilest sinner may return."

And Col. Benton, in the Senate, spoke of our Savior having cast seven devils out of a certain man, and of the devils taking possession of the swine who ran violently into the sea and perished, &c.

Two members of the State Legislature at the close of the session, addressed a circular to their constituents: "We hope the course we have pursued and the vote we have given, will meet your approbation. We hope you will say to us as Nathan said to David, 'well done thou good and faithful servant.'"

"Mr. Speaker," said a member of a Legislative body, earnestly opposing a measure before the House, "I would no more vote for that, than I would fall down and worship the golden calf that Abraham made."

"Mr. Speaker," said another member, "it was not Abraham that made the golden calf, it was Nebuchadnezzar."

An editor of one of our Newspapers, when giving an obituary notice of a wealthy man, remarked,—"we may say of him as the holy scriptures have so beautifully expressed it—'an honest man is the noblest work of God.'" One of our city editors, himself a clergyman, too, refers to Daniel as having prosecuted the saints before a Christian.

The last case I shall give, is taken from Waddy Thompson's Recollections of Mexico, in which speaking of the Hospital of St. Lazarus, he says: "The inmates would have rivalled, in sores and rags, the brother of Mary and Martha."

How many of these men read their Bibles?

PHILADELPHIA ASSOCIATION OF UNIVERSALISTS.

SESSION OF 1848—MINUTES OF PROCEEDINGS.

1. Met, pursuant to the call of the Standing Clerk, in the Vestry room of the Lombard Street Church.
2. Chose Br. C. C. Burr, Moderator, and Samuel Ashton, Clerk.
3. United in Prayer with Br. Moses Ballou.
4. Minutes of last session read and approved.
5. Heard and approved the Report of the Committee of fellowship and ordination, which recommended that fellowship and ordination be conferred on Br. T. J. Carney, late of the State of Maine.
6. The Committee of discipline, reported that "during the past year, complaint was made by Mr. John M. Butler against Rev. Asher Moore, and that upon duly considering the same, with the knowledge of many of the circumstances and facts known by the committee, and in view of a communication received from Br. Moore, referring to the matter, together with their conviction that if the complaint set forth, could be proved, no adequate cause would exist for their action; consequently the committee unanimously decided to dismiss the case." The Committee also reported that during the last year, certain

charges were preferred against Rev. John H. Gihon, but that all action thereon was rendered unnecessary, by his withdrawal from the denomination, and the resignation of his letter of fellowship. This Report was presented by Charles H. Rogers, Chairman of Committee, when it was accepted and the Committee discharged.

7. It was resolved that the Pastors of the three societies in Philadelphia, (when elected) shall constitute the Committee of ordination and fellowship for the ensuing year.

8. Voted, that Br. William Moore, (of the Callowhill Street Church) Elijah Dallet and William Pritchard, be the committee of discipline for the ensuing year.

9. Br. C. C. Burr and T. J. Carney, Clerical, and Br. William Taylor, (of Callowhill Street Church) Charles H. Rogers and J. A. Lum, delegates to represent this body in the Pennsylvania Convention.

10. Resolved, That the Report of the Committee of discipline be adopted.

Resolved, That we now adjourn to meet at the Callowhill Street Church, on the first Wednesday in May, 1849.

C. C. BURR, Moderator.

SAMUEL ASHTON, Clerk.

DELEGATES PRESENT.—Lay—William Taylor, J. A. Lum, Elkton; Charles H. Rogers, J. E. Slack, Lombard; William F. Murphy, Callowhill; John Dessalett, William Pritchard, Kensington. Clerical—C. C. Burr, M. Roberts and Samuel Ashton. Visiting—Moses Ballou, Applicant for fellowship—T. J. Carney.

EXCOMMUNICATION.

Mrs. Edith Wescott has been excommunicated from the Baptist Church in Bluehill, Me., for becoming a Universalist. It seems that the Baptists of Bluehill, hold to the old blue laws. We hope that Christian Churches will ere long outgrow such pitiful bigotry. Why not allow members, who have changed their faith the privilege of withdrawing? Why suffer none to go peaceably out from their midst? We would never join a Church from which we could not have the privilege of withdrawing.

THE NEW COVENANT.

We announced some time since, the commencement of a paper bearing the above title in Chicago, Ill. After the first issue of the first number, there was a delay of several weeks. It comes now regularly. It is a large sheet, well printed, and well edited. Brs. Manly and Day are publishers and editors. Price \$2.

DEDICATION AT SALUDA, IA:

We learn from the Star in the West, that a new Universalist Church was dedicated, by appropriate religious services, on the first Sunday in this month. Br. Foster has been preaching in Saluda regularly, and will continue his services. He also preaches stately in Madison; and wherever he labors his influence is felt for good. In addition to being an eloquent speaker he is a prudent man, and by his mild and pleasant demeanor gains the good will of all with whom he associates.

REV. DAVID THOM.

We understand by a gentleman just returned from England, that Rev. Mr. Thom, of Liverpool, has received an honorary degree from one of the oldest colleges in Germany,

NEW ASSOCIATION.

A new Association has recently been formed in Indiana, entitled the "White Water Association." Br. M. Hollingsworth is standing clerk.

"WHITTEMORE ON REVELATIONS."

This volume I wish to commend to the attention of the readers of the Messenger, whether Universalists or of other faith. It will be useful to men of all creeds; and men of no creeds also, inasmuch as it will show them that the most difficult book of the Bible, and apparently, the one that had little or no meaning for us, is made, after diligent study, to assume order, plan and significance. I do not say that every detail of the complicate structure is worked up into intelligible and natural relation to the main body; but that the author has sunk his shaft into the midst of whatever of real gold there is in the mine, can hardly be a matter of doubt, I think, to any fair and unprejudiced mind.

One of the excellent and most valuable features of the book, is the admirable manner in which it illustrates the oft repeated saying: "The Bible is its own interpreter." Br. Whittemore has certainly shown himself a diligent student of the Scriptures, and I regard the result of his comparison and parallelism of the language of the prophets and the Apocalypse, as exceedingly valuable. And this alone is enough to commend it to every Theological student, and to all lovers of the Bible, whatever their doctrinal opinions, and however they may differ from the author in regard to the plan of interpretation. I hope the volume will be widely read, for the sake of truth, and because it is an honor to the Biblical literature of our denomination.

T. B. T.

OUR FOREIGN CORRESPONDENCE.

In reply to the suggestion contained in the "Trumpet" of last week, we take this opportunity to say, that we shall trust to the courtesy of our brethren of the press, to save us the necessity of resorting to a copy-right, to protect us in the enjoyment of our rights.

The impropriety of an immediate appropriation of that correspondence, by our cotemporaries, is so glaringly manifest, that we had hoped to be spared the necessity of expressing even a wish, that our editorial brethren would refrain from copying, at least for the present.

EDS. MESS.

It is due to the author, and to our readers, to say that the article on our first page, headed "Some remarks to Liberal Christians," though well adapted to the time and the circumstances when it was written, makes its appearance in our columns rather out of date. The unfortunate oversight was not discovered until it was too late to correct it.

S. C. B.

REMOVALS.

Br. H. P. Cutting has removed from Bakersfield, Vt., to East Highgate.

Br. N. C. Hodgdon has removed to Brentwood, New Hampshire.

THE NEW DOCTRINE; or Teachings and Tendencies, by Rev. E. Winchester Reynolds.

This is a new story, written to illustrate the Moral and Social influence of Universalism. The scene is laid in the valleys of the Konewango and Allegany, at the period of the early proclamation of Universalism there, and brings to view many novel traits of character. The plot is original, and the details cover ground which has not been occupied by any other writer. The work is got up in cheap form, and sold at 37 1-2 cents per copy; or \$3 per dozen. We have just received a large supply of the book, in anticipation of a ready sale. It may be sent by mail for a trifling postage.

ANNIVERSARY WEEK.

Among the many meetings held in our city during the past week, probably none were more interesting than those of the "New York State," and the "National" Societies for the *Abolition of Capital Punishment*. The first was held on Monday evening at Minerva Hall, and the large room was well filled. Addresses were made by Rev. W. H. Channing, Park Godwin and Horace Greeley.

The meeting of the National Society was held at the same place, and was more crowded than the first. Rev. Samuel J. May, of Syracuse, Rev. John Pierpont, of Troy, and Wendell Phillips of Boston, successively addressed the meeting, and seldom have three more effective and powerful Arguments been made to a public assemblage, on this great question.

An Address of the State Society was presented by James H. Titus, Esq., which was adopted and ordered to be printed.

These Societies through their Committees are publishing and circulating large numbers of publications on the subject, throughout the State and Nation. This is done at considerable expense, of course, and is borne by a few who have stood by the cause from its first beginnings. The Committee are still able to furnish "Livingston's Argument," "Mason's Address," and some other Pamphlets, for *gratuitous* distribution, by application to this office.

NEW ASSOCIATION AND CHURCH.

The following extract is copied from a letter published in the Western Universalist. It is from Br. Craven:

SOMERVILLE, O., April 18, 1848.

BR. MANFORD:—I have just returned from the meeting held in West Union, Ia., on the 14th, 15th and 16th of this month. During the Meeting a church of 24 members was formed, called the "West Universalist Church." Fifteen of those members formerly composed a kind of Society, though without any organization; the other nine were added during the late meeting, and were received by the right hand of fellowship.

Br. W. C. Brooks and myself were all the preachers present. An Association was also regularly organized, called the "White Water Association." Its annual meetings are to be held on the Saturday preceding the fourth Sunday in September. The first meeting will be held in the "Union Universalist Church," in the Baker and Miller Settlement, five miles west of Oxford, O. Five delegates to the meeting to be held in Indianapolis on the 12th of next month, were appointed by the Council of the Association. The White Water Association takes in the Counties of Union, Fayette and Franklin.

A MINISTER CONVERTED.

We should have stated some months since that Br. Freeman, (we have forgotten his given name) says the Western Universalist of Greensburgh, Ind., who now believes in and is preaching Universalism, was until recently, a member of the Methodist E. Church. He was a local preacher in that denomination some *thirty years*, in excellent standing, but a few months since he left that Church, and is now proclaiming the grace of God that bringeth salvation to all men. He is a worthy man, and is universally esteemed.

A patron in remitting the amount of his subscription says, he has for many years been a member of the Orthodox Church in the place where he resides, and seldom has an opportunity to hear the Gospel preached in its fulness. He also remarks, that he finds great satisfaction in reading our paper, and that, though limited in his means, nothing could induce him to have it discontinued. We are happy to have his cordial approval of our labors, and hope that the day is not far distant when light will break in upon other minds in his place, and friends made to the truth, in sufficient numbers to have minister among them.

AGENT IN PROVIDENCE, R. I.

Br. S. H. WALES, No. 6 Market Square, will act as Agent for our paper in Providence. Subscribers will find their papers at the above named place, until further notice; and the amount due on subscription may be paid to the agent, who is authorized to receipt for the same; and who will receive subscriptions for the paper. We feel truly grateful to our Providence friends, for the respectable number of 64 names, recently added to our list, and as we have made arrangements to have the paper sent without any charge for postage, we hope for a still farther increase in the number of subscribers. We shall, in the course of a week or two, commence the publication of the correspondence expected from Br. Balch, and as no other paper can, with propriety, appropriate that which it costs us so much to obtain, those who wish to read it, will of course subscribe for the Messenger.

AGENT IN TROY, N. Y.

Br. S. Ballou, Sexton of the Universalist Church in Troy, will hereafter act as Agent for our paper, in that place; to whom all subscriptions should be paid, and who only is authorized to receipt for the same.

ORDINATION.

It is expected, says the Magazine and Advocate, that Br. Charles A. Skinner will be ordained to the work of the Gospel Ministry, at Dexter, on Thursday evening, June 1st, (the evening after the State Convention, at Watertown.)

RETURNED TO THE MINISTRY.

Br. D. Van Alstine, who withdrew from the ministry about two years ago, announces through the "New Covenant," that he has again commenced preaching, and designs to devote himself hereafter to the proclamation of the Gospel. His Post Office address is Baraboo, Sauk Co., Wisconsin.

Secular Department.

ARRIVAL OF THE CAMBRIA.

SEVEN DAYS LATER.

The news received by the Cambria, continues to be of interest and importance. In England, about fifty members of the House of Commons, comprising such men as Messrs. Hume, Cobden, Bright, Kershaw, Sir J. Walmsley, Colonel Thompson, and other leading Reformers, having originated a movement in favor of four out of six points of the Charter, meetings have been held in several districts, in favor of the project.

In France, there is a great improvement in the Finances. The elections passed off quietly, and the latest advices from Paris, state that the returns, from the sections as well as from the departments, continue to be the most satisfactory to those who desire to see the moderate party represented in the Provisional Government by M. Lamartine.

The following is the reply of M. Lamartine to an address presented to the Provisional Government by the society of Political Economy.

"GENTLEMEN: I cannot persuade myself that the intentions, so enlightened and so extensive, of my excellent colleague and friend, M. Carnot, have been perfectly comprehended by the Society of Economists. It could not have entered into the idea of a Government founded on labor and intelligence to imitate periods of intolerance, to deny to a rising science the right to enlighten the public mind and public interests, and to crush under the feet of the Government any germ of truth. No, I am certain, on the contrary, that the intention of the Minister has been to multiply under other forms the instruction of that science, which is merely speculative, but in my opinion ought

to become an administrative science. But, citizens, *this science ought not to be, as formerly the science of wealth.*"

"The Democratic Republic ought and will give it another character. It will make of it the science of fraternity, the science by the results of which not only will labor and its fruits be increased, but by which a more general, more equitable and more universal distribution of wealth among the people will be accomplished. Ancient science tended only to render individuals wealthy, but our new science will apply itself to make the entire people rich. Among the theories which are presented to attain this object there are some false, some doubtful, and some true. It is for you to precede the Government in enlightening it in the choice of practical means to excite labor and to raise the condition of the masses without diminishing the well-being of manufacturers and landed proprietors and particularly, without interfering with the free employment of capital, which disappears as soon as its independence is menaced.

To conciliate property, that foundation of family, that source of population, that emulation of Agriculture, with the liberty of labor, and the increase of ways—such is the problem: any other is an error—it is a subversion in place of an amelioration. The Republic was not created to destroy, but to ameliorate the conditions of labor and property. Make it your study to resolve this problem in the spirit of the new and regular Republic which France will have, and forget not that in order to solve it one Divine principle, which sanctifies all others, must be inscribed above all our theories—God, the people and fraternity."

Among the Proclamations, is one abolishing Slavery in all the colonies and possessions of the Republic.

Ireland is still in a state of commotion. Mr. John O'Connell has withdrawn his signature from the Devonshire declaration, in consequence of the presentation of that document to his Excellency, and not to her Majesty in person. Dublin Castle has been put into a state of defence. In order to put a stop to the prevailing excitement, the magistrates of the county of Dublin, have called upon the Government to proclaim the metropolis and disarm the disaffected.

The news of the intention of the King of Sardinia to to abandon the war of independence, rather than consent to the establishment of a republic in Lombardy is confirmed.

In Germany, the news is much the same as that by the last arrival.

In Spain, another insurrectionary explosion was expected to break out soon.

The Hermann did not sail from Southampton, on the 26th, as was expected, but waited for some adjustment of her machinery. She was to sail on the 6th instant.

From Jamaica.—A correspondent of the *Courrier des Etats Unis*, under date of 12th of April, says that even in that city, (Kingston,) symptoms of discontent are showing themselves. A petition was signed by three hundred persons, asking the convocation of an extraordinary Colonial Parliament to reduce taxes and protest against the proceedings of the mother country (England.) The Governor received the deputation coolly. They were to meet in the public square, on the 13th, and 500 persons were to go in person to the Governor, in order to secure his acquiescence in his demands. At the theatres, "Rule Britannia" was played in meaning silence, and "Yankee Doodle" loudly called for and encored. The liberal journals call upon the inhabitants to stop purchasing English articles altogether.

The Battle of Chihuahua.—A Saltillo correspondent of the National Intelligencer has the following in regard to the recent battle at Chihuahua:

We have an arrival here to-day by express, from some part of the State of Chihuahua, bringing information of a heavy battle between the Missouri Volunteers there (nine hundred strong) and some two or three thousand Mexicans, in which the latter were badly beaten, losing five hundred men killed, and nearly all the rest made prisoners. The American loss was forty killed.

Miscellaneous Department.

AN ADDRESS TO THE EARTH.

BY E. WINCHESTER REYNOLDS.

There are those who fling their railing
And their malice on thee, Earth,—
Who, with craven tears and wailing
Curse thee that thou gav'st them birth.

But I am with thee, mighty mother!
And, without a glow of shame.
Or a feeling I would smother,
Proudly own thy honor'd fame.

Yet I know thou art not Heaven
In thy majesty and joy;
Much to thy domain is given,
Which is darkness and alloy.

Shadows yet, with Sorrow laden
Lie upon thy stormy breast.
Like a mist of tears o'er maiden
Who is pining for the rest.

Thou hast been ten thousand ages
Blest with being's awful gift—
Heaven alone, thro' Being's stages,
Could each strain and shadow lift.

When I look into yon vista,
O'er the tomb-stone of thy Past,
Shall these quailing eyes be misty.
And these cheeks be pale and ghast?

Much, I know is dark and evil—
That perspective cold and grim:
But hast thou obey'd a devil?—
Trace we all this ill to him?

No! the eternal rules above thee,
And doth Good from Evil bring;
Then, so sure as He doth love thee,
From thy sorrow joy shall spring.

Earth, upon thy bosom, toiling,
There is Day as well as Night,
And the Wrong's complete despoiling
Lies in the Purpose of the Right.

He who sinks to low complaining
O'er the darkness of his way.
And heeds not the golden flaming
Heralding the Perfect Day.—

He who sees in thy dominions
Only sable standards rise,—
Who gives his soul no airy pinions
To baffle with the angry skies.—

He, to Thee, O Earth, is traitor—
Foe to thee and human life;
And a craven dog were better—
Worthier of thy noble strife!

A FELON'S REMORSE.

It is a sad mistake, that is almost universally made, to believe that criminals who have become inured to vice and transgressions of the law, are totally void of sensibility and remorse. Although pride, obstinacy, and daring hardihood may conceal from observation, the workings of that inward monitor called conscience, there has never existed the felon, deeply as he may have been steeped in crime, who has not felt its prickings, and in a greater or less degree, succumbed to its warnings and its power.

A powerful illustration of this fact, came under our observation, a few years since. A man, whom we shall designate by the name of Thomas Burke, was arrested for a burglary in breaking into a dwelling-house with intent to steal. He was caught in the act. He had obtained access to the building, and had even penetrated as far as the sleeping room of the master

of the house, who awoke and arrested him before he could effect his escape. Burke was tried, convicted and adjudged by the court to imprisonment in the State Prison, to hard labor, for the term of twenty years. Before his removal to the State Prison, the prisoner sent for us, stating that he desired a personal interview before he was removed forever from the scenes of this world's pleasures, and we accordingly visited him in his lonely cell. It has been our lot to confer with criminals of every age, and never did we witness such a picture of abject despair and remorse, as this young man presented. He was seated upon his pallet—his eyes were sunken, his face pale and attenuated, and his whole appearance betokened the most fearful mental torture. He arose upon our entrance, and said, "this is most kind of you, sir! I desired much to see you, and yet I feared that you would not listen to the request of so worthless and miserable a wretch as I am. I am about to leave the world forever, for I am convinced that I shall not survive the term of my imprisonment, and God grant that I may not! What have I to live for? My life has been one varied catalogue of crime; from the time I attained the age of twenty years to the very day of my arrest, I lived by plunder and robbery. Should I live beyond the term of my sentence, what would life be worth to me? I should be shunned, and justly so, by all whose esteem is worth possessing, and cast off as bearing the felon's brand. I might desire to live if I could atone for past offences, but I cannot. I wished to see you, sir, to make a request of you, which I am sure will not be denied, and in order to do so, I must relate to you my history; please be seated, sir, and I will briefly detail the prominent events of my life."

I complied with his request, and he resumed:

"I was born in the town of——, in the interior of this State; my father was a physician, and a more worthy man never breathed. My mother—my sainted mother!—how dare I profane her name with my polluted lips! My mother idolized me, and my sister, who was ten years my junior, loved me—how, how tenderly. Oh, how I loved that child; her name was Ida, sir, and I never, even in the midst of my abandoned associates, mentioned that name but with the most devoted affection. But to proceed, my father died when I was about eighteen years old; my mother followed but a few months after, and I was compelled to look after employment, as my parents were deeply involved at the time of their death. My sister was taken into a family of our aunt, who had ever hated me, and who forbid me to present myself at her residence. Taking a tender leave of my-sister, sir, I came to this city and soon became acquainted with some abandoned young men, who led me into all sorts of excesses, and step by step, inducted me in the various gradations of crime, until I became an expert and daring "cracksman," which you know sir, is the slang term for burglar.

I will not detain you by a history of the offences I have committed, but simply say that during the last twelve years I have committed, in connection with others, upwards of thirty burglaries, and numberless larcenies, the consequence of all of which I have escaped up to this time. And I should not have been now the inmate of this cell had not Providence, in his mysterious workings, stopped me almost miraculously in the very act of crime. As you already know sir, I was arrested in the bed chamber of Mr. Perkins, whose house I had entered. I obtained access through the hall door by the aid of my "nippers," and by the same means opened the door of his sleeping apartment. I had obtained information from one of his servants, that he generally had a large sum of money in the drawer of his dressing table, and I was cautiously making my way to that for the purpose of obtaining this booty—to reach which I had to pass the bed of a child—a young girl of about six years, and as my eye fell upon her face, the strong resemblance to my sister sent a chill of horror to my very soul. I stood spell-bound gazing upon the child, and as I gazed the happy hours of my own childhood, my sister's merry prattle, her sweet caress—my mother's passionate tenderness, and my father's doting fondness, came to my mind with electric force, and heart-stricken by the recollections, which crowded to my brain, I forgot my purpose of plunder and my position, and exclaimed frantically, my dearest mother! my darling Ida! I awoke by my cries Mr. Perkins, the owner of the house, who leaped from his bed and seized me; I stood powerless and helpless as an infant, for I could not have resisted, so spell-bound was I by the power created by the features of that sweet child. I made, I could make, no replies to his question as to my purpose in that chamber, but submitted to be taken to the station house. I have been tried and convicted, and must suffer the penalty of crime, but to the hour of my death never shall I forget that face: it will be the subject of my dreams by night, and the sole object of my

thoughts by day; and I trust in God that this vision of my wronged, neglected sister, will be the means of bringing me to repent of all my crimes and enormities. My sister still lives in——. I could die happy if I could see her once more, and my request is that you will write to her for I cannot, tell her my present condition, and my real feelings tell her that contrition for the past and a desire to see her and obtain her forgiveness, are the predominant, the only feelings, that move me; and beg that she will visit me at the State Prison. Promise me this sir, and also that you will procure her a permit to enter the prison, and you will remove a load of care from the heart of one who, although covered with crime, is at last brought to tell the loathsomeness of his condition, and who really and truly mourns his depravity of mind and heart."

We promised compliance with his wishes, and fulfilled our promise, and have no doubt but that the walls of the State Prison confines at this hour as humble and contrite a penitent as ever survived his crime. Conscience will speak, and the blackest villain does at some time feel the keen pangs of remorse tearing at his very heart strings.

UNIVERSAL BROTHERHOOD.

This grand social idea, supposed by a few to be merely a splendid postulate, although still opposed by a wide-spread bigotry and dogmatism, which regards ultra conservatism as the great palladium of all present good, is nevertheless, the mighty hinge upon which all the truer beneficent operations of our day continually turn. It is an idea, so consonant with the best feelings of our nature, that wherever its germ is implanted in an appreciating soil, it bursts into vigorous growth, and bears the fruit of active sympathy, fitting for the aliment of angels. It was a doctrine breathed in the temple worship of hoary antiquity—it shone forth in the precept of the early moral law, "Love thy neighbor as thyself,"—and it formed the basis of that practical Christianity which enjoins upon all, "Do unto others as ye would that others should do unto you."

But the shroud of selfishness has for long ages so enveloped this glorious truth in its rigid ceremonies, that it has remained almost in a chrysalis state until the present century. Now, the sunlight of intellectual freedom has warmed that truth into an active strength, by which it has burst its thrall, and is now a glorious winged creature speeding its way upon the breath of Heaven with its sister spirit of Progress, upon a sacred mission of social regeneration. It is a gospel of divine Charity that speaks encouragingly to the intelligent watcher, and touches with power his panting heart, that longs for a brighter day upon the earth. It pours condemnation upon the social Pharisee, and teaches the unbelieving Sadducee that there is a resurrection of the divinity of man—his fraternal aspirations—how much soever he may scoff and ridicule. It says to the turbulent waves of the sea of passion, wherein dwell the monsters of Envy, Injustice, and Fraud, "Peace, be still!"—it pours a blessed light upon the retina of the bigot-blind, and creates there visions of rarest beauty, where Love is the central attraction—it makes the man palsied by the paralysis of Intolerance leap for joy—and it casts out of the heart of man those evil spirits of Hatred and Wrong, Violence and Discord, and unrighteous Lust, which have so long polluted the arena of the affections by their gladiatorial conflicts.

Who can look, even superficially upon passing events, and not perceive this glorious sentiment practically developing upon every side, and daily gaining new accessions of strength? Christians of every creed are breaking down the partition walls of separation, and bow in brotherly union before one acknowledged Mercy Seat. The lines of social demarcation between nations are effaced one by one; and even the walls of political antagonisms are rapidly disappearing in fact, although still high and seeming strong, in name. Missionaries of every name, with the lamp of Christianity in hand, are penetrating the dark corners of the earth, and bidding the heathen "Arise, shine, for your light is come!" and the isles afar off are becoming radiant with moral lustre.

And then behold how the hearts of millions are beginning to beat in unison, as with one pulsation, at the touch of human sympathy. A voice of wail comes from a people from a far distant land, where famine and pestilence are the strong ministers of Death. Do men stop to inquire, What is their creed? or what their political faith? No. At once the open hand of sympathy bridges the ocean, and relief-ships, laden with food, shoot out from port after port, on errands of sacred charity. Thus in many ways might we illustrate the position that a sentiment of universal brotherhood is taking deep root in the hearts and minds of men, and is foreshadowing a social millennium at hand, when man shall regard his fellow man, what-

ever his complexion or creed, as a *brother*—a child of the same parent, and co-heir in the inheritance of ever divine prerogative and blessing. Depend upon it.

A BEAUTIFUL PRAYER.

Flacourt, in his "History of Madagascar," gives the following sublime prayer, said to be used by the people we call savages; Oh Eternal, have mercy upon me, because I am passing away. Oh Infinite, because I am weak. Oh Sovereign of Life, because I am in darkness. Oh Bounteous, because I am poor, Oh All sufficient, because I am nothing." This is the very sublimity of devotion.

THE POWER OF THE PRESS.

In the year 1271, the wages of a laboring man were just three halfpence per day; and at the same period, the price of a Bible well written out was 36*l.* sterling. Of course, a common laborer in those days could not have procured a Bible with less than the entire earnings of thirteen years! Now a beautifully printed copy of the same book can be purchased with the earnings of half a day!

In the whole course of my life, I never knew one man, of whatever condition soever, arrive to any degree of reputation in the world, who made choice of or delighted in the company or conversation of those who in their parts were not much superior to himself.—*Lord Clarendon.*

Youth's Department.

JAMES LUMBARD, EDITOR.

THE BEE AND THE MORNING GLORY.

Once early on a summer's day,
When flowers were blooming bright and gay,
An idle Humble-Bee, that chose,
Before all other things, repose,
Chanced to espy, so says the story,
A freshly blooming Morning-Glory.

The Bee had sipp'd from many a flower,
And drank his fill since day-light hour;
So, hovering o'er the purple bell,
He poised his golden body well,
And plunging in the floweret deep,
Thought there to hum himself to sleep.

Oh, what a charming place, said Bee,
Here, could I live delightedly:
And oh how beautiful and wide
The door-way where I shall abide!
Here will I sleep, and wake and sip
Food fited for a fairy's lip.—
So saying, folding up his wings,
He went to sleep with murmurings.

The day advanced—the hot sun rose,
And made the Morning-Glory close,
Which left the sleeping bee shut up
A prisoner in the purple cup.
The Bee at length awoke, and turned,
For now the mid-day sunbeams burned:
Parched up with thirst, he tried to find
If any dew were left behind;
Alas! the flowers had faded so,
No grateful drop was left to flow.

In agony, he tried to fly
From out his place of misery;
Alas! the door is closed, and he
Must ever more a prisoner be!
He moaned, lamented, tugged and tried,
Repented, promised wept and sighed,
In vain—for ere the daylight fled,
The foolish idle Bee was dead!

MORAL.

Beware of idleness!—the child!
That wastes its time in pleasure wild,
Too late will find, 'tis hard to flee
A like fate of the Humble-Bee,

HONOR THY PARENTS.

Gratitude is a principal ingredient in filial affection. It often reveals itself in the most striking manner, when parents moulder in the dust. It induces obedience to their precepts, and tender love for their memory.

How beautifully these sentiments are illustrated by the two following incidents:

A little boy was once passing the ornamental garden of a rich man. He was observed to look earnestly and wishfully at some sprouts that were germinating on the trunk of an old poplar. On being asked what he wanted, he said, "My mother loved flowers and every green living thing. She has been dead two years, yet I have never planted one where she sleeps, I was just thinking how pretty one of these would look there."

The gentleman kindly gave him a rose-bush and the fresh wand of a weeping willow. Then the poor little fellow lifted up his streaming eyes, and gave thanks, in a broken voice, for himself, and for his dear, dead mother.

As a stranger went into the churchyard of a pretty village, he beheld three children at a newly made grave. A boy about ten years of age was busily engaged in placing plants of turf about it, whilst a girl who appeared a year or two younger, held in her apron a few roots of wild flowers. The third child still younger, was sitting on the grass, watching with thoughtful look, the movements of the other two. They wore pieces of crape on their straw hats, and a few other signs of mourning, such as were sometimes worn by the poor who struggle between their poverty and their afflictions.

The girl soon began planting some of her wild flowers around the head of the grave, when the stranger addressed them.

"Whose grave is this, children, about which you are so busily engaged?"

"Mother's grave, sir," said the boy.

"And did your father send you to place those flowers around your mother's grave?"

"No sir; father lies here too, and little Willy, and sister Jane."

"When did they die?"

"Mother was buried a fortnight yesterday, sir, but father died last winter; they all lie here."

"Then who told you to do this?"

"Nobody, sir," replied the girl.

"Why then do you do it?"

They appeared at a loss for an answer, but the stranger looked so kindly on them, that at length the eldest replied, as the tears started into his eyes, "O we did love them so!"

"Then you put these green turfs and wild flowers around where your parents are laid, because you loved them?"

"Yes sir," they all eagerly replied.

What then can be more beautiful than such an exhibition of children honoring the memory of departed parents! Reader, are you an orphan? never forget the dear parents who loved and cherished you in your infant days. Ever remember their parental kindness. Honor their memory by doing those things which you know would please them were they now alive. by a particular regard for their dying commands; by imitating their virtues and piety, and by carrying on their plans of usefulness. Are you parents still spared to you? ever treat them as you will wish you had done, when you stand a lonely orphan at their graves. How will a remembrance of kind and affectionate conduct towards those departed friends, then help to soothe your grief and heal your wounded heart!

MY BOYS AND GIRLS BE ACTIVE.

When you study, be diligent, when you play, do it with all your energy, and when you have work take hold as though you intended to do something. The greatest and best of men, in all ages, and among all nations, have been industrious and hard working men.

Work then; have some honest and honorable calling—and any labor, is honest and honorable, that is designed for good and sanctioned by good laws—attend to it regularly and great success and continued peace, shall attend you. Another has thus spoken on this theme:

In early life David kept his father's sheep; his life was a life of industry; and though foolish men think it degrading to perform any useful labor, yet in the eyes of wise men industry is honorable, and the most useful man is the happiest. A life of labor is man's natural condition and most favorable to bodily health and mental vigor. Bishop Hall says, "Sweet is the destiny of all trades, whether of the brow or of the mind. God never allowed any man to do nothing." From the ranks of industry have the world's greatest men been taken.

Rome was more than once saved by a man sent for from the plough. Moses had been keeping sheep forty years before he came forth as the deliverer of Israel.

Jesus Christ himself, during the early part of his life, worked as a carpenter. His apostles were chosen from amongst the hardy and laborious fishermen.

From this we infer that when God has any great work to perform, he selects as his instruments those who by their previous occupation had acquired habits of industry, skill and perseverance; and that, in every department of society, they are the most honorable who earn their own living by their own labor.

ADVICE TO BOYS.

Be quick, energetic, and prompt! The world is full of boys (and men too), who drawl through life, and never decide on anything for themselves, but just draggle one leg after the other, and let things take their own way. They hardly deserve as much credit as the wooden trees; for trees do *all the good they can*, in merely growing, and bearing leaves and seeds.—But these boys do not turn their capacities to profit half as much as they might be turned: they are unprofitable like a rainy day in the harvest time. Now the brisk energetic boy is constantly awake, not merely with his bodily eyes, but with his mind and attention—during the hours of business. After he learns what he has to do, he will take a pride in doing it punctually and *well*—and would be ashamed to be told what he ought to do without telling. The drawling boy loses in five minutes the most valuable advice; the prompt wide-awake boy never has to be taught twice—but strains hard to make himself up to the mark, so far as possible out of his own energies.—Third rate boys are always dependent upon others; but *first rate boys always depend upon themselves*, and after a little teaching, just enough to know what is to be done, they ask no further favors of anybody. Besides it is a glorious thing for a boy to get this noble way of self reliance, activity, and energy. Such an one is worth a hundred of the poor dragging creatures, who can hardly wash their hands without being told each time how it is to be done. Give me the boy who does his own work promptly, and well, without asking (except for all at the beginning) any questions. The boy who has his wits about him is never behindhand, and don't let the grass grow under his heels.

HEAVEN AND EARTH.

Earth has sunshine, blight and shade,
And promises that quickly fade;
Scarce does the renovating spring,
In beauty clothe each drooping thing,
That long has laid prostrated low,
All covered o'er with winter's snow,
Ere autumn, with unsparing breath,
Again has laid them low in death.

But in those bright, celestial bowers,
Above this dreary world of ours;
Where, standing in perpetual bloom,
Unnumbered flowers exhale perfume,
No spoiler with unwelcome mien
Broods daily o'er the tranquil scene;
No storms sweep by and rudely crush
The flowers that in the sun-light blush.

Agricultural Department.

NEW MODE OF SETTING POSTS.

The first, and one of the most important subjects to be considered in the commencement of farming, is that of fences, and as there is no other business that requires more wisdom and economy to ensure success, it is necessary first to determine on good fences in all cases, and then to consider how they may be made good at the least possible expense. As the post and board fence is adapted to more situations and circumstances probably than any other, and as the manner of constructing it is somewhat varied and expensive under any and all circumstances, it may be well to suggest here a new and cheap mode of setting posts, which is the most expensive part in the labor of constructing a good and cheap board fence.

A small pile driver may be constructed so as to fit the bolsters of a common wagon, with the hammer to work immediately behind the axle tree; the hammer should weigh about two hundred pounds, to be able to drive large posts with facility, without being too heavy for one horse to draw up with-

out a purchase; the framework may be so constructed as not to be unweildy, or much more inconvenient to shift off or on a wagon than a common hay or wood rack. When in use, the awgon containing the machine must be placed on a line with he fence, with the hammer directly over where the post is to stand, the wheels firmly blocked, and the horses detached. The post having been sharpened, is raised to its place by the hammer rope, in the same manner as heavy piles are raised, when a few drops of the hammer set it firmer than could be done by digging a hole for the purpose, and with less than half the expense of labor. The horse is then attached to the wagon which is drawn to where the next post is to stand, and the same process is repeated. This method may be adopted on all level ground with the best success; it is a perfectly simple operation, and so cheap that it only requires an introduction to get it into use in a very short time.

Pile-driving has been, heretofore very correctly considered a heavy and expensive business; but when we consider the difference between the expense of building and working a machine to drive large piles, thirty or forty feet deep, and another to drive small ones, two or three feet, it will be readily seen that fence posts may be driven, in the manner described above much cheaper and better than they can be set in any other way. When the posts are set, the boards should be nailed on the middle post with one nail in each, and allowed to lap at the ends from four to six inches. A narrow board should be put up and down the posts to cover the ends of the boards, and pins made of cedar or some durable timber, put through into the posts, passing under the boards to prevent any bad effects from the expansion and contraction of the boards in wet and dry weather, which, though very small in one length amounts to enough to do much mischief, in loosening posts and breaking nails, in a long stretch of strait fence. The posts should be sawed off at the top, with an inclination downwards from the face, and a short sound piece of board nailed on to carry off the rain. This is the cheapest good board fence that can be made and should you consider it of consequence, I will give you a plan and estimate of the expense of a machine, and the building of such fence.—*Cor. Alb. Cultivator.*

THE LARGEST CORN-GROWER IN AMERICA.

A writer in the Morgan County (O.) Chronicle, states that he travelled, last season, in company with William Polk Esq., a brother of our P resident. He was informed by Mr. P. that his crop of corn for 1846, grown on his plantation in Arkansas, was estimated at 1000,000 bushels, and that he supposed he was the largest grower of this article in the United States. The writer presumes that he is the largest grower in the world. His cotton crop was said to have been a failure—he having picked “only between four and five hundred bales.” He kept 200 hogs on his plantation. He was selling corn in New Orleans from 60 to 110 cents per bushel. The following is an estimate of his products:

His corn was then worth at least,	\$70,000
His cotton do do	16,000
His pork do do	4,000
Making the aggregate of	\$90,000

for three articles *only* of his products. His whole produce is supposed to be worth at least \$1000,000 per year. It is stated that Mr. Polk began poor, and had made all he possessed by his own exertions; and in conclusion it is added:—Here, then are two planter's sons beginning the world poor; one is the greatest corn grower in the world—the other holds the first office in the world.”

BEST FOWLS.

I have quite a flock of fowls of different varieties, and am inclined to think the common dunghill as good as any breed for layers; but for the table I prefer larger varieties. My fowls have given me eggs almost every day this month, (December.) They require for food, meat as well as grain. They should also have access to lime, brick-dust and gravel.—*Cor. Alb. Cult.*

DRAINING.

To ascertain whether a subsoil can be benefited by under-draining, remove the surface soil for a small extent, then dig a hole into the subsoil; if in this hole water soon collects, then the subsoil will be benefited by draining.

Exhumation.—We witnessed, this afternoon, the disinterment of the remains of John Glover, a son of Rev. Pelatiah Glover, second minister of Springfield. He was buried in January, 1664, one hundred and eighty-four years ago. Notwithstanding the lapse of this long period, pieces of the decayed coffin, and all the larger bones of the body, with the skull and portions of the hair yet remaining upon it, were found and removed. This is the oldest grave, save one, the identity of which is known.—*Springfield Gazette.*

A Mother Killed.—A distressing accident has happened at Little Falls by a sand blast, throwing out two stones of 30 pounds each, which dashed in the house of a Mrs. Sweeny, near the Catholic church, and struck Mrs. S. just above the right breast as she sat in her chair with an infant ten days old in her arms. She was killed instantly, and her babe was found slightly wounded, lying in the blood of its dead mother.

NOTICE.

The Hartford Association of Universalists will hold its annual Session at North Granby, on Wednesday the 7th day of June, 1848. The Council will meet in the Church at 9 o'clock, A. M. The occasional sermon by Br. J. J. Twiss, will be delivered in the forenoon, and in the afternoon Br. A. L. Loveland will be ordained and installed as Pastor of the Universalist Society in that place. A Church will also be recognized at the close of the Ordaining services. Each society is entitled to send two delegates, and it is hoped there will be a full representation.

At the last session of the Association, the following Resolution was passed:

“Resolved, That for the purpose of perfecting the statistics of Universalism, in this Association, the Clerk or Pastor of each Society, is earnestly requested to furnish a detailed statement of the condition of the cause in the town where the same is situated, to the Standing Clerk, who shall present a general report of all such information to this Council, at its next session. Also, that any ministering or lay brother, who may, at any time, possess any information respecting Universalism, in places where there are no organized societies, is earnestly requested to communicate the same to the Standing Clerk, that he may embody it in his Report.”

Per Order,

W. A. STICKNEY, Standing Clerk.

The Trumpet will please copy.

RELIGIOUS NOTICES.

Rev. H. Ballou, D. D., will preach in the Orchard Street Church, on the 3d Sunday of this month. He will also attend the Conference Meeting on Friday evening.

Br. Rayner will preach at Syoset on Sunday the 21st inst. forenoon and afternoon. Subject in the afternoon, the Richman and Lazarus.

Br. Ambler will preach in the Church on Bleeker Street, corner of Downing, next Sabbath evening, on the subject of the *wrath of God*. Text, Rom. I. 18. Services to commence at 8 o'clock.

Br. M. Rayner will preach in Blauveltville the 4th Sunday in this month, and at Piermont, in the evening.

Br. S. J. Hillyer, will preach at Dover Plains, N. Y., on Sunday the 28th instant.

MARRIED.

In Williamsburgh, on the 10th inst., by Rev. E. H. Chapin, Mr. LEVI C. PETTES to Miss SARAH A. SMITH.

DIED.

At Blauveltville, Rockland Co., on Thursday, the 4th inst., very suddenly and unexpectedly, ELIZABETH, wife of George Van Houten, in the 33d year of her age.

In Jersey City, on the 7th inst., CELIA ESTHER, an interesting and promising child of John G. and Sarah Quackenboss, and grand-child of Col. John Dean, of North Stamford, Conn., in the 6th year of her age.